UNITARIAN MONTHLY

No. 210. (Vol. XVIII—3). MARCH, 1921. ONE PENNY.

The Unity of Truth.

TRUTH IS ONE. Yes, but what is truth? Pilate, perplexed by theological differences asked the question, and all kinds of answers have been given. Truth is,—the expression of the Will of God, God is Truth as He is Love. That which is in accord with the Will of God, that is Truth, The laws of God are true because they express His will. Science is Truth only so far as it is in agreement with the will of God. Everything in theological creed or doctrine that contradicts the Divine Reason as expressed in natural law and in the orderly adaptation of means to righteous ends, is untrue because unreasonable, and ought to be judged incredible. In every department of knowledge and experience whether in philosophy, sociology, science, politics, or religion, the same applies. Consequently Truth in all departments, truth in all things,—is One. Things which agree with the same thing—which agree with the Will of God, agree with each other. Between them there can be no discord. They are bound together in Unity. Therefore that which is true in Theology is in agreement with the truth of Reason, or of science, or with truth expressed in any other realm of knowledge. This idea of the Unity of Truth is one of the doctrines of modern Unitarianism; one of the great Unities which the name represents. Truth embodied in human life, in character and conduct, and in all human affairs is the doing of the Father's will. Jesus declared: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. 7, 21.

M.B.

Notes and News.

PLEASE NOTE: On and after March 9th the Editor's permanent address will be 470, NARBOROUGH ROAD, LEICESTER, and no longer at Mottram.

The Bound Volume of "The Unitarian Monthly" containing the monthly issues for 1920 with Index, can now be obtained from the Editor, price One Shilling, by post 1s. 3d. The "Inquirer" prints the following appreciative notice of it: "It is described as 'a helpful handbook to Unitarianism,' and that it certainly is. It contains a number of articles and short biographies (illustrated), poems, notes, stories for children, news items and reviews, and the Editor has aimed at making the contents as varied and interesting, and as illustrative of Unitarian views and beliefs as possible." Will our readers help the Editor to dispose of these volumes? The Annual Volume is convenient for reference, and back volumes of several years can still be obtained.

The Supporters of the Liverpool Mill Street Domestic Mission held a special service on Wednesday, February 16th, followed by a public meeting to celebrate the unveiling of a Memorial to the late Missionary the Rev. Thomas Lloyd Jones, including also a new pulpit presented by Mrs. Lloyd Jones, and a newly-constructed organ erected by Mr. Richard Robinson.

Mr. C. Sydney Jones, M.A., a well-known Liverpool Unitarian, has made a most generous benefaction to the Liverpool University in the form of a fine mansion constructed out of a block of three houses under the direction of his brother Mr. Ronald P. Jones, M.A., architect, to be used as a Home and Library for the students of the Department of Education.

A War Memorial Window has been unveiled in the Brighton Unitarian Church, in memory of the men who gave their lives for their country.

There has been an interesting pulpit exchange between ministers of Unitarian, Congregational, and Primitive Methodist Churches, of Altrincham, Hale, and Knutsford, Cheshire, on January 23rd.

The Rev. J. Morley Mills has preached a sermon at Newchurch on "What has Unitarianism done for the People," which has been well reported in the local press. This recalls the fact that his predecessor at Newchurch, Rev. S. Fletcher Williams, many years ago, preached a sermon on the same topic which was widely distributed afterwards in pamphlet form.

On Thursday, January 27th, a mural Memorial to the Rev. Daniel Williams, D.D., was unveiled in the entrance hall of the Dr. Williams' Library, Gordon Square, London, by Dr. P. H. Wicksteed, M.A., the Senior trustee, Rev. W. G. Tarrant, B.A., presiding. The design is by Mr. Ronald P. Jones.

Good reports of healthy condition of the Blackpool (South Shore) Churches, at Lytham Road and Waterloo Road were rendered at the recent Annual Meetings held at each place respectively.

The British and Foreign Unitarian Association offers to send Unitarian literature to "isolated Unitarians," on application to the Secretary, Essex Hall, Essex Street, London.

The Martineau Hall, Norwich, connected with the Octagon (Unitarian) Chapel, was visited by the King and Queen on Wednesday, February 2nd, in connection with an inquiry concerning relief works for the unemployed.

The Ilford Unitarian Church has cleared its building from debt. Its minister, Rev. C. A. Piper and Mrs. Piper have received presentations on return after their recent marriage.

Forward Movement services have been held at the Stratford Unitarian Church, London.

The Northern Sunday School Federation reports another visitation of Schools by Mr. F. G. Gould, with his lectures and model lessons for teachers. Nine schools were included. On Monday, January 31st, Rev. H. Bodell Smith, representing the National Unitarian Temperance Association, delivered a special address to the General Committee on the subject of "Temperance Work in the Federation Area," followed by discussion. Mr. Smith has accepted the invitation to be the preacher for the Good Friday Annual Meeting at Stalybridge.

The Sale of Work at the Attercliffe Unitarian Church, Sheffield, realised £127.

The S.E. Wales Unitarian Society quarterly meetings were held at Aberdare, January 31st, when an interesting series of lectures on Unitarian principles was reported as having been given at Pentre, Pontypridd, and Mountain Ash, by various ministers, with good results. At Mountain Ash two cottages have been converted into a most comfortable Meeting House.

"The Social Service Quarterly," edited by Rev. H. H. Johnson, B.A., Manchester, opens with an article on "Religion and Revolt," by Rev. Dr. Mellone, being a digest of a section of his new book, "The New Testament and Modern Life," noticed in this "Unitarian Monthly' on another page. On account of the cost of printing an appeal is made for an increase of £100 to the income of the Union for Social Service. The Treasurer is Mr. P. M. Oliver, B.A., High Croft, Park Road, Bowden, Cheshire.

The ninth Annual Meetings of the Sheffield District of Unitarian Churches took place at Sheffield Upper Chapel on January 27th.

The Committee of the National Unitarian Conference was held in Manchester on January 25, at which it was proposed that our churches shall adopt "Presbyterian" government.

MY CREED.

I hold to one true Church of all true Souls,
Whose churchly seal is neither bread nor wine,
Nor laying on of hands, nor holy oil,
But only the annointing of God's grace.
I love my country and her righteous cause;
So I dare not keep silent of her sin;
And after Freedom may her bells ring Peace!
I stand with wondering awe before my babes,
Till they rebuke me to a nobler life:
I keep a faithful friendship with my friend
Whom loyally I serve before myself.
Withal each day, before the blessed heaven,
I open wide the chambers of my soul,
And pray the Holy Ghost to enter in.
Thus reads the fair confession of my faith
So crossed with contradictions of my life
That now, may God forgive the written lie!
Yet still, by help of Him who helpeth men
I face two worlds, and fear not life nor death!
Father! lead me by Thy hand! Amen.

—Theodore Tilton.

Old Age and its Compensation.

MOST people look forward to old age, but comparatively few attain it. Still the wonderful advance of medical and sanitary science makes it more frequent than it was. Few of us like the thought that we are growing old; the first grey hairs, and the slowly forming wrinkles, the lessening vitality and the failing strength, all bear witness that old age is coming on and soon, in the lengthening shadows we shall find we are old. We would gladly avert it if we could, and as long as possible we shut our eyes to it, for everybody wants to live a long time but nobody wants to be old. It is sad to lose the zest of life, and to become quickly tired in the pursuit of what once was only a delight. Very few privations are more painful than the gradual failing of eyesight which enforces us to put away books and work that we have learned to love as part of ourselves. Besides this we feel keenly that our perceptions are not so quick, nor our judgements as reliable as formerly. All this, and much more, may be frankly admitted as elements of sadness in old age. Yet there is compensation for all this, for it is possible for the aged to secure a stronger hold on the Unseen and Eternal, while the seen and temporal is slipping from our grasp; for no the fret and care incidental to the bringing up of a family are over, and all the distraction of business is a thing of the past, and many hours are spent alone, with nothing to disturb memory as it goes back over the past, or to weaken hope as it reaches forward to the future. Thus an aged Christian may learn more of God's abiding love and care than ever before, and the oldest and feeblest Christian has no right to be pessimist, for under the old dispensation it was declared that "the hoary-head is a crown of glory if found in the way of righteousness." Our life-long experience has taught us that God's Love is not affected by our demerit, and that His truth does not change with the lapse of years. So we are able to say with David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." The light that radiates the path of the aged Christian is of Heaven, and thus we have the fulfilment of the promise: "At eventide it shall be light," and again "Thine age shall be clearer than the noonday." Age should be the time of waiting, praying, and perfect trust. The time when we reflect something of the Peace and Love of the Heaven we are nearing and the Father we hope soon to see. We think, too, of those we have loved and lost awhile, which are now more numerous than the old friends we shall have to leave behind us here, and the thought of these make Heaven more home-like to us. If we would enjoy the blessedness which may belong to old age, and be ready for the fuller bliss beyond it, we must turn our faces from sin's darkness to the true "Light of the world." If we do that we will have happier and fuller lives, full of blissful content and richest pleasures, and then when the end does come as come it will, even death's gloom will be only the gate to Everlasting Life, and the dawn of a Heavenly day on which the sun will go down no more for ever.

A. Rawcroft.

Rev. Dr. Paul R. Frothingham, of Boston, Mass, U.S.A., will be the preacher for the British and Foreign Unitarian Association in Whit-week, and the Rev. L. P. Jacks, Principal of Manchester College, Oxford, will deliver the Essex Hall Lecture, his subject, "The Lost Radiance of the Christian Religion."

A portrait of Dr. Estlin Carpenter, painted by Minna Taylor in London, has been presented to the American Unitarian Association by some of his American admirers.

A branch of the Women's League, with 36 members has been formed at the Halliwell Road Unitarian Church, Bolton.

Chapel Lane Chapel, Bradford reports continued prosperity and a resolution to purchase a house for its minister whose services are gratefully appreciated.

A Unitarian church building is to be erected at Cambridge.

LEICESTER FREE CHRISTIAN CHURCH.

THE Free Christian Church, Leicester, owing to recent difficulties and losses, has been in real danger of closing, but an earnest effort for revival is now being made, with some prospect of success under the Rev. H. Bodell Smith, to secure for this congregation a more prosperous future. With beautiful church and school buildings, situated on a main road, with a corner position, in a thriving middle and working-class district, there should be good promise of healthy progress and increase of life and strength. Already there is a gratifying improvement in attendances at Sunday services and week-night meetings, and the awakening of a very hopeful spirit. A debt of £126 has been cleared by a very special effort, almost entirely by members, but the congregation is faced with heavy liabilities, including much needed repairs and renovations, and a considerable outlay due to the breakdown of the heating apparatus for church and school. In looking forward to the engaging of a settled minister, the committee and congregation earnestly desire that these financial difficulties shall not remain as accumulated debt to hamper his efforts, as in any case his undertaking will be no light task, whoever he may be. To clear the way for a more effective future it is imperative that an appeal be made to fellow Unitarians and other friends in the country, for kind and generous assistance.

The Church was founded in 1866 by four generous members of the Great Meeting Chapel, Messrs. W. Kempson, W. H. Walker, E. Clephan, and T. Fielding Johnson, who guaranteed the salary of the Rev. William Mitchell the first minister. The first services were held in the Temperance Hall; Rev. A. F. Macdonald, M.A., succeeded Mr. Mitchell, and in 1875 a church building in Wellington-street was acquired. Other ministers have been: Revs. J. J. Wright, J. Moden, J. C. Lunn, W. Agar, W. Whitaker, G. von-Petzold, K. H. Bond, S. Spencer, and H. Salmon. The present buildings on Narborough Road were opened in 1900. From this church no less than four men have gone into the ministry, viz.: W. Agar, H. Bodell Smith, A. Cobden Smith, and H. E. Pickering. For some time the services have been held in the schoolroom until the repairs to the heating apparatus were effected. The church building has not been used for the last two months through this cause, but on February 27th it is being re-opened. In the meantime the services have been held under considerable disadvantage, but nevertheless progress has been made. The Sunday School is in a healthy condition, a well attended Women's Friendly meets every week, also a Ladies' Sewing Society. There is a fortnightly Social Union well attended, and a Band of Hope for young people has been started. The Secretary is Mr. George Ward, the Hawthorns, Loughborough Road, Leicester, and the Treasurer is Mr. T. W. Bennion, 10, Stretton Road, Leicester.

WANTED, for the Unitarian Laymen's League (5s. a year), one layman in every Unitarian congregation in the British Isles to become a member of the Laymen's League, who will canvass his fellow laymen of his Church to persuade all of them he possibly can, also to become members, in order to form a branch for each church or district. Every layman ought to be in at this big move. All information and particulars given on application to the League Secretary, Mr. A. E. Wilson, Southey House, College Green, Bristol.

LITERATURE.

"The New Testament and Modern Life," by Sydney H. Mellone, M.A., and D.Sc., 6s. net. The Lindsey Press, 5, Essex Street, Strand, London, W.C.2.,

"S.O.S., A. New Book of Heroes," by Arthur Golland, M.A., 2s. 6d, Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C.2.

Dr. Mellone's "New Testament and Modern Life" is very opportune. In these critical days of re-construction such a book as this is sure to be of great service in showing how directly and effectually the ethics of New Testament Christianity apply to the great human problems of these times. In Chapter II there is a fine exposition of "The Central thoughts of Jesus"—The Fatherhood of God, The Value of Human Nature, The Brotherhood of Man, The Kingdom of God," and in Chapter IV. there is much that is illuminating on "The Use of Force," "Marriage and the Family," "Wealth and Poverty," and "The Social Order." Dr. Mellone goes incisively to the roots of things, and all he says in his very lucid way is extremely helpful and informing. He makes it clear that the teachings of Jesus supply the noblest ideals for the development of a perfect Social order, and that all that is worth striving for is embraced in the application of The Fatherhood of God to all human affairs. The book deserves the most careful study and whoever gives it that will be much more than compensated in the intellectual and spiritual profit derived therefrom. Chapters on "The Social and Political Conditions in the Time of Jesus," and "The Ethical and Social Teaching of the Apostolic Age" add much value to the other portions of the work. There is an Appendix of Bibliography and Notes, also a full Index of Biblical References. In issuing this book the author maintains and adds to the high reputation he has already attained as one of the clearest thinkers and ablest exponents amongst the writers of this age.

Mr. Golland's "S.O.S." is a very handy and well-written record of many classes and varieties amongst examples of heroic deeds, in eighteen chapters, such as is certain to increase in every reader his or her admiration of human nature, and to enforce the belief in the essential divinity of the human soul. Heroism in the Army, Navy, in the Air, under the sea, in fire, in frost and snow, and in the various relations of human life are here illustrated and exemplified. Such a book will be of great use in the hands of Sunday School Teachers, and should have a wide circulation as a reading book for all public schools in which boys and girls are assembled, and will prove entertaining and inspiring reading too in family circles wherever it becomes known. We heartily recommend it.

Unitarian Ideas.

By the Rev. WILLIAM C. HALL, M.A.

3.—The Natural Divinity of Man.

In our arguments to prove the existence of God we usually refer to nature. We speak of its order, its uniformity, its laws, its many interwoven purposes, and its beauty. Therein, we say is evidence of God—He may be seen. But we frequently neglect to refer to what is greatest in nature, namely, human nature,—greatest because it has self-conscious mind, like the mind of God.

Now, it is in our consideration of man that we should find the best evidence of God. I do not mean that we shall find it in this man and that, but I do mean that we shall find it in this man more than in that—more in Jesus Christ than in Judas Iscariot; and I mean particularly that we shall find it in man as mankind, not, however, the race, but the type of which we think when we individualize the race, and which we call Man. We seldom think of a type as the average of what we contemplate: at the lowest, it is the representative; at the highest, it is the ideal. And when we use the term Man, giving it a capital of dignity, we think of a type that has ideal characteristics. We have already found these, or we should never even dream of ascribing many human qualities to God. For example, we have found Love, in man—where else, is doubtful—and we can say that God is Love. Again, we can only think of the will of God in terms of our will; we think it must be like ours, however much we magnify and refine it. We read the divine through the ideally human.

When Shakespeare, or the person of the drama to whom he gave utterance, said of Brutus, "This was a man," he meant no less than, "This was Man"; he saw in Brutus not only Brutus but the type before which nature must stand up to declare the ideal man.

The Unitarian believes that in every man is the potentiality of Man: that in every man are qualities that can be developed into the characteristics of the ideal type.

New Sunday School buildings are to be erected for the Glossop Unitarian Church, and £500 each have been given for that purpose by Lord Doverdale, and Councillor I. M. Jackson.

For the Children.

By Rev. H. FISHER SHORT.

A PARABLE IN A PUBLIC-HOUSE.

If you like to be loved;
If you love to be liked;
If you want other people to trust you:
One thing bear in mind,
It's just up to you,
How much folk admire or mistrust you.

It was rightly named, "Ye Olde Curiosity Shoppe." Its quaint little windows displayed some quaint and curious things. Old things, mostly they were. Old bits of china and pewter, old scraps of silver and brass, were mixed up with old sticks of furniture and funny old pictures. How the children loved it! And how often they were very nearly almost late for school through the spell of the dear old treasure house. Always there was something fresh to stir their curiosity and some excited debates took place as to the use of this or the meaning of that. One day they were much puzzled by a little framed print. It was the picture of a dog lying dead among some barrels and a man with a light bending sadly over it. It bore the legend, "Poor Trust in dead; Bad Pay killed him." The first half seemed easy to understand: "Trust was plainly the name of the dog; but who was "Bad Pay?" They would ask Dad to have a look at the picture and explain it. But Father did more. A day or two afterwards they found the picture hanging in the play-room.

"Oh, Dad!" cried Jack, "how good of you to buy us the little picture."

"Have you discovered its meaning?" he asked, as he hung up his great-coat.

"Tea's ready." called Mother from the dining room, and Father was just pelted with solutions as the children gathered round the table.

"Order in the court," commanded Father with mock solemnity, and the clatter suddenly ceased.

"That little print," he said, "used to hang in a public-house."

"Oh!" said Susie, rather alarmed. You see she was a Band of Hope girl and just hated public-houses.

"Don't worry, Sue," laughed Jim, the biggest brother, "the picture was a tee-totaller."

"More than that," added Father; "it was a useful teacher as well.

"How did it teach?" cried one.

"What did it teach?" cried another.

"Whom did it teach?" cried a third.

"Order! Order!" growled Father, in his deepest voice.

"You know why people go to public-houses," he began.

"To buy alcohol," sighed Susie.

"To drink beer—beastly stuff!" cried Jack with spirit.

"Right!" said Father. "Well, sometimes they wanted beer but had no money and, so, the publican would let them have the drink and pay him out of their wages at the week-end."

"Yes," blazed Susie, "and the drunkard's wife and children had to go without food."

"Yes, Sue, I'm afraid that did happen in many cases."

"But what about the picture?" Jack enquired.

"I'll tell you. Sometimes, the men either couldn't or wouldn't pay and would get the publican to let the bill run on for another week."

"Silly asses," cried Jim, "how could they settle up for two weeks, if they couldn't pay for one?"

"That's the secret of the picture. So many failed to keep their word that at last the publican said that if they wanted drink they must pay when they ordered it; but instead of telling them in words he put up this picture."

"Funny way!" exclaimed Jack, looking puzzled.

"Not at all," exclaimed Father; "you see, he had trusted them, but they had paid so badly that, at last, he had to let them know he could trust them no longer."

"What a ripping parable," said Jim.

"Exactly; and I think you all see the meaning."

"Yes," Jack sparkled proudly; "it means 'you have been such bad payers that I can put no trust in your promises!"

"But," protested Susie, "we don't want a thing like that in the play-room.

"Ah!" said Mother quietly, "but it has a message even for boys and girls who go to the Band of Hope, and that is why Daddie bought it."

(To be continued.)

UNITARIANS ALL.

"The great writers of the Old Testament literature were Unitarians. That is to say they taught that God is one undivided, indivisible Being. Moses was a Unitarian. The great Prophets of the eighth century before Christ proclaimed the unity of God, opposing their Unitarianism to the Polytheism of the surrounding peoples. Jesus was a Unitarian; so were his disciples and immediate followers. Later writers in the New Testament exalted Jesus, but they never deified him."—F. B. Mott.

National Unitarian Temperance Association.

One of our readers sends the following message:—

Dear Sir,—One reads the National Unitarian Temperance Association's notes with pleasure month after month. I wish to support the work of the N.U.T.A., and I enclose postal order (subscription).—Yours truly,

W—— M——.

The Association can well do with much more encouragement of that sort, for though it is the National Temperance Association for our Unitarian denomination and by its existence serves to indicate that we have, like other Christian bodies, a real interest in the Temperance Movement,—it is still a sad fact that it receives very meagre support from our Unitarian Churches and people as a whole. If its subscription list must be taken as a measure of the interest and sympathy of Unitarians, then that sympathy is very small indeed. But surely that cannot be. It would be a mistake to draw such a conclusion. Unitarians who have any public spirit are interested in so many public movements that some of them fail to get their attention through lack of time and ability to do justice to them all. But even so, the Temperance Movement should not be the last to secure support. There are total abstainers in every Unitarian church and Sunday school who are in sympathy with the Temperance Movement, but are there not some hundreds of them which do not count a single subscriber to the funds of their National Temperance Association? This ought not to be. Two hundred half-crown subscriptions, and one hundred shilling subscriptions added to the Subscribers' List before March 25th, would put much new heart into those on whom the responsibility falls. Is there not one person in each church and in each school who can and who will secure, say, ten new subscribers? Who will respond? Will YOU, dear Reader?

There was a funeral in a Yorkshire town. After it was over two little boys who had attended it, at the house, with their parents, were walking down the street, and were heard to say to each other: Did you like the wine? How much did you have?" and one was heard to exclaim as if he felt proud of it: "It made me feel quite drunk."

Are not such drinking customs dangerous? A liking for strong drink in childhood has proved to be moral ruin to thousands of young men and women. Alcoholic liquors create a craving for themselves, and those who are morally weak become victims and slaves to a depraved appetite. Is it not a good thing for the sake of saving others, to set the example of total abstinence?

In a real sense Unitarians are strong believers in salvation,—in salvation from the tyranny of superstition and from the slavery of oppression, and from the wiles of error. Here, in the same line, is a work of salvation,—of just that practical religion we profess. Who will help?

Concerning subscriptions, the Treasurer, Mr. E. Buser, 12, Versailles-road, Anerley, London,—or the Editor of this magazine will gratefully acknowledge receipt.

Suggestive Thoughts. (By B. T.)

The purpose of life is the perfection of character. Right belief helps in the formation of right character.

Not what a man has, but what he is, determines his quality and happiness.

The Day of Judgment is the day when every soul shall know the state into which it has grown.

When the one great Scorer comes to mark against our name, He'll write not that we won or lost, but how we played the game.

No man can think too highly of his nature, or too lowly of himself.

They are wise and faithful who affirm
That every soul contains perfection's germ.

The Greeks called man "Anthropos," and their ancient scholars derived that word from three other words, the literal translation of which is "he who looks upward." What matters it what a man knows or does, if he keep not a reverential looking upward? A man without religious aspirations is only "half a man," and is but the subtlest beast of the field.

The soul needs suitable nourishment at suitable intervals just as the body does. The office of the Church is to inspire and help us to attain unto the measure of the stature of the fulness of Christ.

In its highest sense, Worship is a combination of awe, trust, and love directed towards a perfect Being.

He who labours for man with no faith in God, labours to little good. He who worships God without serving man, worships to little good.

You do not need to worship? May be so,
I judge you not;
Only they say the dog that does not know
A master, like a savage wolf will grow,
Hating his lot,
And is a sorry brute, until he find
A mightier will than his, and nobler mind.

A memorial to the men killed in the war has been unveiled at the Hackney Unitarian Church.

The North Cheshire Unitarian S.S. Union held its quarterly meeting at Ashton-u-Lyne, January 22nd, when "The Place of the Church in Sunday School Life" was introduced for discussion by the Rev. C. P. Scott. Nine schools were represented.

A group of Unitarians at Bolton consisting of members of the families of J. P. Haslam, J.P., and of the late Sir James Scott, have joined in gifts to the town to the total value of £50,000, including a new Nursing Home, a mansion to be used as a special school under the Fisher Act, and grounds for a public park.

Tributes to Rev. Dr. W. Copeland Bowie have appeared in the American Unitarian press in appreciation of his services to Unitarianism in connection with his coming retirement.

Rev. A. Thornhill, M.A., has had a tour of visitation of the Unitarian Churches of New Zealand, preaching and lecturing.

The Jubilee of the Burnley Trafalgar Street Church was celebrated on February 5th--6th.

Much has been made of some recent ministerial secessions from Unitarianism by the orthodox in the newspapers of the Newcastle-on-Tyne district, and the Rev. H. Barnes and others have replied referring to the many notable accessions to Unitarianism.

SCOTLAND: Rev. Henry Williamson preaching at Dundee, January 30th, on "Robert Burns," spoke of the connection of the poet with known Unitarians of his day and of his acknowledgment of himself as a heretic in agreement with their Unitarianism.

Rev. Henry Dawtrey, B.A., Aberdeen has been correcting a statement by an orthodox minister that the late Dr. Stopford Brooke regarded Jesus as being more than a man, and quotes Dr. Brooke's own words from his published addresses that "Jesus was in all points a man, nothing more either in nature or in person than a man."

We regret that the Aberdeen Unitarian Church suffers considerable loss financially through the failure of Farrow's Bank, £600 having been deposited with it on behalf of that church.

MINISTERIAL CHANGES: Rev. Irvine Lister, late of Warrington, has accepted invitation to be minister of the Unitarian Church at Sale, Manchester; Rev. G. C. Sharpe has resigned at Wood Green Unitarian Church and accepted invitation to the Croydon Free Christian Church.

DEATHS: Mrs. W. N. Jones, Widnes, Jan. 20th; Mrs. Russell Martineau, Brighton, Jan. 27th, 84; Mr. Edward Beckett, Sheffield, Jan. 29th, 68; Rev. H. A. McGowan, Belfast, Jan. 26th, 67; Mr. F. M. Lupton, Leeds, Feb. 5th, 72; Dr. Robert Harris, J.P., Southport, Feb. 5th, 73; Miss J. A. Howorth, Newchurch, January; Mr. Richard Holmes, Nelson, February 9th; Mr. J. Larratt, Derby, February 11th; Miss Chadwick, Sale, February 9th.

The Northern Sunday School Federation

(formerly The Manchester District S.S. Association).

Annual Meetings, Stalybridge, Good Friday, March 25th, 1921. Service at 11 a.m. in Unitarian Church, Canal Street. Preacher: Rev. H. BODELL SMITH (Collection for Federation Funds).

Annual Business Meeting at 2-15 p.m., in the Church, Chairman: Mr. T. FLETCHER ROBINSON, J.P.

Public Meeting at 5-45 p.m. in the Hob Hill School. Chairman: Mr. R. KENYON. Speakers: Mr. J. L. PATON, M.A. (High Master Manchester Grammar School) on "The Use of Leisure."
Rev. H. MCLACHLAN, M.A., D.D., on "Higher Education in the Sunday School," and others.
Collection for the Homes. Lunch af 12-15 and 1-0 Tickets 1/9, and Tea at 4-15 and 4-45, Tickets 1/3, will be served in the Hob Hill School.

The Christian Life and Unitarian Herald.

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Published Every Friday Afternoon at 5, FETTER LANE, LONDON, E.C

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A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.
It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.
Every Friday, from Newsagents. Price Twopence.
Yearly Subscription 10s. 10d. to all parts of the world.
Editor: Rev. W. G. TARRANT, B.A.,
Publishing Office: 13, Bream's Buildings, London, E.C. 4

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

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